

THE NUR AF' SHAN

Vol. IX

LUDHIANA:—March 24th, 1905

No. 12

FOREIGN TELEGRAMS.

London, March. 16.

Lloyds agent at Singapore wires that 22 Japanese warships have been sighted twenty miles to the eastward.

The hospital ship *Kostroma* has passed Constantinople to join Admiral Rozhdestvensky.

Later advices from Singapore, published by the *Daily Express*, state that the three Japanese cruisers under Admiral Dewar re-started last afternoon.

London, March, 16—10.55 a. m.

The Japanese occupied Tieling at midnight last night. The Japanese fleet has left Singapore, it is not stated where bound to, but it is believed it is prepared to cross the Indian Ocean.

Marshal Oyama reports that simultaneously with the occupation of Tieling the Japanese are pressing the Russians at every point.

It is admitted at St. Petersburg that a fierce battle was raging on the 15th instant north of Tieling.

The Japanese occupied Hsingking on the 13th.

Count Buelow, in the Reichstag last night, said that Japan know she could count on Germany's strict and loyal neutrality as well as Russia, and Japan would respect accomplished facts and acquired rights in Asia.

M. Clementel being interviewed said that the fears of Japanese expansion were groundless. French relations with Japan were good, nevertheless it was the duty of France to be watchful and to develop the defences of the colony.

A state of siege has been proclaimed in several districts of the Caucasus owing to the increasing disturbances.

The *Nord Deutsche Zeitung* states that a German Abyssinian treaty of commerce was signed at Adis Abeba on the 7th March.

Signor Fortis, declining to form a new Italian Cabinet, a decree of the King appoints Signor Tittoni Premier in the interim. The Ministry is otherwise unchanged.

Great storms have occurred throughout Great Britain. Thirty-six persons have perished in wrecks or accidents. Land telegraphs are interrupted. The Queen is going to Portugal, but has been weatherbound three days at Portsmouth.

Calcutta, March. 16.

The *Indian Daily News* says that the arrival of Sirdar Inayatulla Khan at Kabul was marked with the observance of great festivities. There were prayers in the mosques and a military display, and alms were freely distributed to the poor.

Allahabad, March. 16.

The *Pioneer* says that it is likely that the business of the Kabul Mission will be delayed for some time on account of the Moharrum, which is always strictly observed in Afghanistan.

Sirdar Inayatulla Khan is reported to have spoken to his father in enthusiastic terms regarding the troops he saw in India; and he was also much impressed with the leading of the British officers at Rawalpindi and the manner in which they handled their men. The Amir is said to have recognized the value of the Sirdar's impressions and to have ordered that a military college for the

better training of his officers should be opened at Kabul. Many of these are men of good family, but their qualifications are low.

London, March. 18.

The St. Petersburg press is changing its tone and is now demanding the prosecution of the war. It praises General Kuropatkin's energy and determination to face overwhelming difficulties, and approves the appointment of General Linievitch as Commander-in-Chief.

The conservative element in the High Councils at Tokio which formerly opposed an advance to Harbin now favours pressing the Japanese advantages and carrying the war to the utmost limit.

Fighting continues unabated thirty miles north of Tieling. The Japanese are pressing the Russians on both flanks.

Generals Kuropatkin and Linievitch telegraphed to the Tsar on the 17th respectively resigning and assuming the supreme command in accordance with His Majesty's orders.

London, March. 19.

The Japanese have occupied Fakumen, northwest of Tieling.

London, March. 20.

The Japanese have reached Kangnen, 23 miles north of Tieling, which the Russians evacuated on Saturday, having first set fire to the station.

Reuter's correspondent with General Kuroki wires on the 13th that the repairs to the Hun-hg bridge are almost complete, and that trains will run to Mukden and beyond within a week.

Marshal Oyama reports that a Russian counter-attack at Kaiyuan (Kaiyuen) has been repulsed. The Russians are burning the bridges south of Kaiyuan. A number of Russian guns has been found buried at Mukden.

Calcutta, March. 20.

London, March. 20—Russia's last hope is centered in the Baltic squadrons, and peace will not be considered until the Admirals join forces and give battle.—*Englishman*—Special.

London, March. 21.

It is understood at St. Petersburg that General Kuropatkin preferred to remain in Manchuria, and has accepted the command of the First Army.

It is believed that the Russian preparations for renewed mobilisation are largely undertaken for the purpose of strengthening the position in the event of peace negotiations.

The place of origin of General Linievitch's despatches is not disclosed, but apparently it is Sangari, where forces from Russia are reaching him.

Reuter's Tokio correspondent says that the revised list of Japanese casualties at Mukden gives them as 40,000. The Russians, from the commencement of the fighting at Mukden to Tieling, are estimated to have lost 175,000, including prisoners.

Damage to bridges is impeding the pursuit, and will probably give the Russians time to re-concentrate and reinforce and erect defences in view of holding the line between Changchun and Kirin. Changchun is on the railway due west of Kerin.

Earl Percy, in the House of Commons, said that Colonel Swayne had telegraphed that the Mullah had sent a deputation to Berbera and concluded peace.

Captain the Hon. Hugh Tyrwhitt commands the *Rinaen* on the occasion of the Prince of Wales' visit to India.

M. Mjasojadoff, Governor of Viborg, has been shot by a young man named Reinikka, but his wounds are not dangerous.

An appalling boiler explosion has taken place at a shoe factory at Brockton, Massachusetts. One hundred and fifty persons, mostly females, have been killed.



EDITORIAL NOTES.

Not from my torch, the gleam,
But from the stars above;
Not from our hearts, life's crystal stream,
But from the depths of Love.
Henry van Dyke.

The Missionary Cause in India has suffered a great loss in the death of the Rev. R. Winsor of the American Marathi Mission who has been working at Sirur for the last 26 years. The entire period of Mr. Winsor's Missionary labours was 34 years. At the time of his death, he was separated from his wife and children who were in America.

Mr. Winsor was the father of Industrial Missionary work in Western India. The Sir D. M. Petit Industrial School owes its distinction to the able direction and help given by this devoted servant of God. The following brief account of Mr. Winsor's career taken from *The Dnyanodaya* will possibly be an inspiration to some of our readers:—

"Mr. Winsor was born at Gosport, a small town in England. When 12 years of age, his parents took him to America, where with true American spirit he gained his education by independent effort. When a student in Oberlin College, Ohio, the American people were being agitated by the Slave Question, and Mr. Winsor, with all his energy espoused the cause of the slave. One of his heroic efforts at effecting the escape of a slave boy led to his being imprisoned with his companion in the Cleveland jail. The imprisonment, so unjust, aroused the conscience of the State of Ohio, and the release of the prisoners was with great enthusiasm, Mr. Winsor being the hero of the hour.

"When the civil war broke out, Mr. Winsor enlisted, with other students, and in the scar from a bullet bore the mark of his gallantry on the battle field. His military experience always gave him a fellow-feeling for soldiers, and as he met British soldiers, whether marching through Sirur, or met elsewhere, they always felt his singular and generous kindness. Mr. Winsor had the faculty of making friends. He was always so cheerful and genial, the shake of his hand so cordial, his hospitality so generous, that he won the friendship of all who met him.

His last illness extended over two months, during which he passed through much suffering. So intense at times was his suffering that he looked forward with dread to his expected attacks. "I dread to live, death seems sweet" was the remark he made to the writer two days before his death. But in fact he bore his suffering with characteristic

bravery, never complaining, always full of expressions of thankfulness for what was being done for him. He died at Poona, where he had been removed for better medical assistance. He will be greatly missed by all who know him, and in the field, where he worked for the last 26 years, he will be long remembered for his useful life. He is there spoken of as "the friend of the poor," and his benevolent efforts during the famine of 1897 and 1900 have given him the deep affection of high and low in all that region.

The question whether the modern Social Reform movement owes its origin to Christian effort or to education is a matter of very little importance. We can all rejoice that there is such a movement. The missionaries have been very generally pioneers in what is known as popular education and are still its zealous promoters. It is perhaps better that they should allow others to praise their deeds. One is pleased to notice that the heroes of the Japan-Russian wars, so far as Japan is concerned, are for the most part unnamed. It is an ancient custom with them never to permit a man to praise himself. This is a good custom and may be said to have ready recognition among civilized peoples generally. Real greatness needs not to advertise itself.

We are glad to welcome the advent of *The Panjab Educational Journal*, published by Rae Sahib M. Gulab Singh and Sons of Lahore under the patronage of W. Bell Esq. M. A., C. I. E., Director of Public Instruction, Panjab.

The Journal is under the able editorship of the Rev. A. H. Hildesley M. A., F. P. U. We commend this monthly periodical to the attention of all educationalists in the country. The subscription price, Rs. 4/8 per annum, is so low that it should be possible for every school to possess a copy.

There has been considerable agitation of the question as to what should be done with the multitude of dogs to be found wandering about the streets of our cities. A sad incident has just occurred illustrating the danger which constantly besets the public on account of the many dogs, infected by the poison of rabies, and yet running loose in our streets.

About two weeks since, a young woman, returning with neighbours from Church, was attacked by a dog and bitten on the cheek. No one suspected that the animal was mad but, lest he should attack some one else in like manner, he was immediately killed. The woman recovered from the wound but a few days since she developed symptoms of rabies and shortly afterward died a horrible death. This is the fourth death in this quarter of the city which has ac-

curred from rabies within the memory of those living. Is it too much to ask that a law be enacted providing for the destruction of all dogs running loose in the streets of our towns and villages?

The unfairness of some of our enlightened young editors is illustrated by an editorial note in the *Panjabee* of March 13th on the "Church Militant". The writer understands the meaning of the word "militant," but he either does not understand that the character of the Church as militant has nothing whatever to do with the wars of Christendom, or he scruples not thus to represent it. That title can only be justly applied to the Church, when it points to the struggle of God's people against the sin of the world, the antagonism of the powers of righteousness in the world (the Kingdom of God) against the powers of evil (the Kingdom of Satan). To make the covert charge against Christianity, as an unscrupulous warring power, ever ready to commit an injustice to accomplish its ends, and in the same breath to account for the D. A. V. College "incident," by the charge that "militancy is writ large across the education imparted at the Forman Christian College," is to say the least hardly capable of proof.

But who were the militant forces on the Tournament field? Were they Christians? or were they non-Christians? So far as we have been able to learn, it was the peaceable intervention of Christian professors that prevented a serious riot. We have no desire to pursue this painful incident and would advise all parties to rely upon the principles of fairness and good feeling to secure the rights of all parties concerned.

The following from an American paper will furnish much interest and some amusement to our younger readers:

"Take the number of your living brothers; double this amount; add to it three; multiply the result by five; add to the number of living sisters; multiply the result by ten; add number of deaths of brothers and sisters; subtract 150 from the result. The right hand figure will be the number of deaths; the middle figure will be the number of living sisters; the left figure will show number of living brothers. And these figures never lie.

They who live near the shore of the sea know that, even in a calm, the surge moans upon the beach; and they learn to miss, if they go away from it, the solemn undertone of the great singing, sighing ocean. So death, to the contemplative mind, is, as it were, the great other world beating on this; and the thought of it keeps in one's soul a sense of one's life, of its greatness, its reality, the consequences of it.—Henry Ward Beecher

THOROUGHNESS IN WORK.

He is a wise man who can adjust the extent of his work to his abilities. Ambitious men there are, who are ever ready to add to their burdens, but who do not see that what is done at the expense of thoroughness deserves no praise. There are again those who because of an outside irresistible pressure are doing more than they are able, and are conscious of the lack of thoroughness which characterizes their work. These are to be pitied, because what they might have done well on a smaller scale, they do poorly.

Faithfulness and thoroughness are not synonymous terms. With more than his hands can do well, a man may do his best to be faithful. His very spirit of faithfulness may urge him on beyond his physical and mental strength. When the extent of a work is adjusted to a man's abilities then faithfulness is a practical equivalent of thoroughness, but when his work spreads out beyond his powers, faithfulness however strict cannot give thoroughness.

But there are those whose work is quite within the limit of their powers, who have no aim at thoroughness. They are content with what is fairly done. If it pleases their superiors they are satisfied. So long as it is not criticized they are happy. They could do it better; they could throw more of their heart and soul into it; they could master its details more accurately, and so make a completer whole, but they feel no desire for thoroughness in itself. A half done thing does not trouble them, provided they receive no blame.

The love of thoroughness is a quality to be coveted. It means good work. He who possesses this quality can make the most of his life. It may not possess the glitter of some, who seem to do a great deal, but do it poorly; it may not touch so many interests, and hence may seem a narrow life; but a life that means that what is done is well done, is the more satisfactory life, both to its possessor and to the world.

In applying these principles to India, we have to take into consideration the character of her people. It cannot honestly be said that thoroughness of work is a characteristic. It cannot be said that workmen are more anxious to see that every detail is perfect, then they are about the compensation they are to receive. It cannot be said that the clerk or the teacher spends more thought on how to bring his work to the highest perfection, then he does on the salary he receives. Indian Christians must also ask themselves this same question, whether they in receiving the Christian incentive to perfect work have lost the national characteristic of being satisfied with imperfection.

The corrective to this weakness of character are the virile principles of Christianity, which condemn all careless thought regarding the character of one's work, and which by its peculiar incentive inspires to the greatest thoroughness in all that is attempted. The great incentive lies in the view taken of life, that it belongs to God, that it must be used for him, and that every motive of love and duty calls for the best effort that we can put forth, because it is directed to Him. If life's service is the expression of our love to God, and we feel it to be such, it is impossible to be satisfied with an imperfect, slipshod service. Love must impel to the best we can do. Love, if it is genuine, will be ashamed at a service that merely looks well on the outside, and is poor within. When men are men-pleasers, and feel only the necessity of satisfying men, the imperfect work, the half hearted service, can be understood, but when men seek to please God with a sincere heart, no such half work can satisfy; the desire becomes intense to do the best kind of work, because it is for God. The love of God becomes



the impelling motive to thoroughness of work. We would that every Christian saw the connection between the love of God, and the character of his life's service, that he might make it an acceptable offering to Him to whom he owes his all.

Dnyanodaya

WHICH SHALL IT BE ?

By CHARLES EDWARD MARTIN.

The Christ of Golgotha is the Christ of to-day. The creeping of the centuries hath not changed the heart that wept over Jerusalem; nor hath it changed the plan of salvation.

The souls of men are saved to-day upon the same conditions that Jesus named before his betrayal and upon none other.

It is, "Believe on the Lord Jesus Christ, and thou shalt be saved." Or, "He that believeth not shall be damned."

We are told to believe; we are permitted to be damned. It remains for each individual to choose whether he will be blessed or burned.

That he will very soon come into one condition or the other is no longer questioned except by fools and those already damned.

He that died for you is ready at this moment to give you eternal life. He hath told you of it often, and urged you again and again to receive it.

His promises are only for to-day. To-morrow you may be deprived of reason, or powerless in death. It is not for us to know what a day may bring forth. But we do know that an endless day of weal or woe is close upon us.

Finite minds are too feeble to comprehend the duration of eternity; but they can easily grasp the shortness of the time that is now given for repentance.

Your present existence already overhangeth the tomb. A few more motions of your heart and it will become motionless forever.

Time is ever onward. The world revolves with fearful rapidity. The dawn of eternity is reddening the east.

Soon the Sun of Righteousness will proclaim the day,—that blessed day!—that awful day!—that inevitable, decisive day!—when you will be received or rejected of God.

You will then receive a golden, glorious crown of righteousness, or a long, lasting curse for disobedience. Which shall it be?

TYPEWRITTEN TELEGRAMS.

For many years it has been obvious that, as soon as a practicable method of telegraphing a letter was discovered there would be an end of transmitting several signs, as in the present system, to indicate that letter. Whether that stage has yet been reached can only be stated definitely after a prolonged test, but it would seem so from a new invention to which brief reference was made recently. For many years inventors have been trying to combine the telegraph and the typewriter, so that by pressing a key at one end of the wire the letter represented by that key would be printed at the other end. Several machines have been brought out for that purpose, and some of them have seemed rather hopeful, but they have usually possessed the fatal effect of being slow; and speed is, of course, a prime essential of

telegraphic work. There is now in use by the Western Union Telegraph Company of America a new method invented by its assistant manager and electrical engineer, Mr. John C. Barclay, which is showing such satisfactory results that in the course of a few months, it is stated, it will be employed on all the big trunk lines of that service. In Mr. Barclay's system an operator simply strikes off the message on a typewriting machine, which is electrically connected with another typewriter at the receiving end and the letters, with exact spacing and punctuation, are reproduced there precisely in the form in which they have been sent. No knowledge of telegraph is required; anyone who can work a typewriter could send the message, and so far from a skilled operator being necessary to receive it, only one man is required to supervise the printing of messages by a number of machines at his end of the wire.

THE WORLD'S LARGEST DIAMOND.

RECORD FIND ON THE RAND.

The largest diamond in the world, weighing 3,032 carats, has been discovered at the Premier Diamond Mine, in the Transvaal.

This interesting announcement was cabled from Johannesburg on Jan. 27. Till now the distinction of the largest diamond in existence has belonged to the Orloff or Russian gem, which is mounted in the sceptre of the Tsar. It is cut in rose form, with flat face below, resembling half a pigeon's egg, and weighs 194 carats, a mere fraction as compared with the 3,000 odd carats, of the new diamond, which is, however, in the rough.

There are many romantic stories connected with the Russian stone, but it is believed that it originally formed one of the diamond eyes of an idol of Brahma, in the temple of Seringham, and was wrested from its setting by a French soldier. After passing through several hands, it was bought in 1772 by General Orloff, who paid £90,000 for it.

An almost equally famous stone is the Koh-i-noor, now in the possession of King Edward VII. Originally, it is believed, weighed in the rough 800 carats, but when exhibited at the great Exhibition of 1861 it weighed 185 carats. Since then it has been reset and recut, with the result that it is now 106 carats, and valued at about £140,000.

Like the Orloff, its origin is lost in antiquity, and nothing definite is known about it until it came into the hands of Baber, the founder of the Mogul Empire. From him it descended to the great Aurungzebe, Emperor of Hindustan, who had it mounted in his celebrated peacock throne. In 1739 it was seized by Nadir Shah at the taking of Delhi, and subsequently became the property of Runjeet Singh.

Finally, on the annexation of the Punjab in 1849 it was confiscated, with other treasure, to the East India Company, on the understanding that it should be presented to Queen Victoria. It was sent to England in 1850.

A third famous gem, and one that is considered the most brilliant in Europe, is the Pitt diamond which was found in 1701 by a slave at Partee, on the Kistna. It was bought by Thomas Pitt, then Governor of Madras, for £20,000, and after changing into several hands was eventually sold in 1717 to the Duc d'Orleans, for £130,000.

C. and M. Gazette.

EDDYSTONE LIGHTHOUSE

The smallest inhabited island in the world is that on which the Eddystone Lighthouse stands. At low water it is thirty feet in diameter; at high water, the lighthouse, the diameter of which at the base is twenty-eight and three-fourths feet, completely covers the island. It is inhabited by three persons. It lies nine miles off the Cornish coast and fourteen miles south-west of Plymouth breakwater.—The Young Evangelist.

AN ALBINO DEER.

An Albino deer, with coat as white as the drifting snows, eyes a delicate pink, and soft and delicate tread was killed recently in the Canyon mountains of Southern Oregon. It bears exactly the same relation to the deer family that the albino of the African race does to the human kind. On account of its white coat, making it more conspicuous, it was shunned by its mates. Aside from its white coat and pink eyes, it is like all other deer; possibly its fur is softer and more silky. The specimen killed in the Canyon mountains will be placed in the Smithsonian Institution.

True greatness, first of all, is a thing of the heart. It is all alive with robust and generous sympathies. It is neither behind its age nor too far before it. It is up with its age, and ahead of it only just so far as to be able to lead its march. It cannot slumber, for activity is a necessity of its existence. It is no reservoir, but a fountain.—Roswell D. Hitchcock.

Never trifle with one sin. It is like a little cloud which as the poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the brightening of your life. You do not know the streams that may flow from the fountain; for sin is a fountain—not a mere act, but a fountain of evil.—Andrew A. Bonar.

Have you a burning desire to make the world better and happier? Begin in the little world in which you live. Make your own home cheerier, and from that work outwards. Only what one is in his own home can he be effectively outside.—Wellspring.

A touching story of a Japanese Christian comes from the East. Capt. Jokoki, a Japanese officer, went as a spy into the Russian lines and was captured near Harbin. The Russians had a martial right, of course, to hang spies, but they shot him instead, because they admired his bearing. He left his money to the Russian Red Cross because he wished to obey the command, "Love your enemies."—Western Recorder.

Many and many of these men whom we see plodding on in their dusty ways are travelling with visions in their souls. Nobody knows it but themselves and God. Once, years ago, they saw a light. They knew, if only for a moment, what companionships, what attainments, they were made for. That light has never faded. It is the soul of good things which they are doing in the world to day. It makes them sure when other men think their faith is gone. It will be with them till the end, until they come to all its prophecies.—PHILIPS BROOKS.

HIS WORK.

It is grand thing to have one's name recorded in history as having done some great and noble work. What finer tribute could be paid to a man than that which the *Missionary Links* records!

In a pretty church on the Island of Aneityum, in the New Hebrides, is a tablet erected by grateful natives to the memory of their missionary, Rev. John Geddie.

On this tablet is written in their language the following:

WHEN HE LANDED,

IN 1818.

THERE WERE NO CHRISTIANS HERE;

AND WHEN HE LEFT,

IN 1872,

THERE WERE NO HEATHEN.

GATHER LITTLE ONES.

Oh, gather in the little ones! it is a glorious task,
And He who was himself a child the work of thee doth ask.
Oh, kneel in lowly fervor, and offer grateful praise
That he for work so noble hath given thee the grace.
Oh, gather in the little ones! for Jesus loves them well;
He loves to hear the teacher's voice the blessed story tell,
Of how, though high exalted, he yet doth condescend
To hear the weak petitions, to be the children's Friend.
Oh, gather in the little ones! for Jesus tells us how
Angels, who smile upon them, before his Father bow.
If angels fain would bless them—prerogative divine—
To lead them to the angels' God most surely must be thine.
Oh, gather in the little ones! be this thy best employ,
Until the toil of earth shall end in the reward of joy;
And, oh! methinks that Christ with thee sweet converse then
shall hold,
Of days when thou didst seek to bring the lambs into his fold.

—Ex.

Have you lost ground? Cease your repining, renew your consecration and faith. Be cleansed, be obedient, be loving. Forget the steps that led away from God. Yield to the softest whisper within. While pained with regret, obey all light quickly. Walk in the Spirit. Are you shadowed by the memories of what has been lost? Look up and onward. Somewhere you will pass the place where you rested awhile so sweetly in the arms of omnipotent Love and poured fresh oil of praise on the altar of God's love and mercy, and then on! on! on!—Consecrated Life.

The production of gold for this year is estimated at \$350,000,000 and is constantly increasing. The Rand, in South Africa, has now fully recovered from the effects of the Boer war, and is expected to produce \$75,000,000 this year, and to steadily increase its production for years to come. The danger that confronts the monetary systems of the world now is an over supply, rather than an under supply, of gold. There have been doubts expressed as to the permanence of the present production. All statisticians expect gold production to increase for several years. But mines are exhausted in time, and extensive discoveries of new mines will be necessary to keep up the production to the present rate.



GOD'S WORK AND OURS.

GOD wants us to keep ourselves without blame, that he may make us without blemish. A child brings us his copy-book; we see that the child's writing is without blame, or, rather, that he has tried hard, and is deserving of praise; but we see, too, that his work is not without blemish. It is by the child's faithful diligence, which keeps it without blame, that the teacher will finally bring that child's skill to a place where he shall write a page without blemish. Just so, when we keep our hearts blameless, God will be working with us as Jude wrote. "To set you before the presence of his glory without blemish." God does not ask of us that we be without faults, but that we be without blame in trying to overcome those faults. Our first striving with a character, or with a pen, may be black with blots, but if it is faithful striving, it will be the way by which, in the end, God will make us faultless.

SUNDAY SCHOOL TIMES.

MOSQUITOES OF THE AMAZON.

It is not a pleasure to live in the wild regions along the banks of the River Amazon. The Indians of that region all suffer martyrdom from the mosquitoes. Nobody in even the worst mosquito regions of the United States can imagine what the mosquitoes of the Amazon region are like. They actually drive the Indians, hardened as they are, from their villages at times. The people drag their women and children into woods and uplands on such occasions, fleeing in headlong terror, and they do not venture back to their homes until daylight.

Smudges and other similar means for fighting the pest are of no use in the Amazon country when the mosquitoes sally forth for a "night out." They appear then in such hordes that the masses force themselves through smoke and even fire.

THERE is one regiment of British soldiers, and only one, that is allowed to carry its badge upon the back, as well as the front, of the helmet. This is the Gloucestershire Regiment, and the distinction is very highly prized. This honor is given because of the behavior of the regiment, then called the Twenty-eighth, at the battle of Alexandria, in 1801. During this battle, Napoleon's cavalry attacked the Twenty-eighth Regiment, both in front and rear at the same time. Immediately the British soldiers formed themselves in line, back to back, and repeatedly repulsed the enemy. The plan of defence was so daring, that after the battle the King issued a warrant, granting the Twenty-eighth Regiment the privilege of wearing its badge on the back of its helmet as well as the front.

We plant a solid foot into the Time,
And mould a generation strong to move
With claim on claim from right to right, till she
Whose name is yoked with children's know herself;
And Knowledge in our own land make her free
And ever following those two crowned twins,
Commerce and conquest, shower the fiery grain
Of freedom broadcast over all that orbs
Between the Northern and the Southern morn.

—Tennyson.

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This Fund is in a strong and prosperous condition, as proved by recent mathematical tests. During 58 years, this Fund has paid nearly Rs. 70,000 in pensions. It has now capital of nearly Rs. 42,000 invested in Government paper. *The rates are lower than in any similar Pension Fund.* Any Indian Christian may secure a pension for his wife and children. The Managing Director will gladly give any information desired. Members will please send the names of friends who should join this Fund.

REV. WALTER J. CLARK, M. A.,
MANAGING DIRECTOR,
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Published at the Rajputana Mission Press, Ajmer, price Rs. 2/4 per annum, postage included.

Editor: The Rev. F. Ashcroft, M.A., Nasirabad, C. I.

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While I was in England on furlough, Dr. Weitbrecht made enquiries as to the cost of printing this book, and wrote saying it would be about £80. This sum was collected by the kind help of two friends, the donors being C. E. Z. M. S. : R. T. S. and private friends. The C. V. S. and Z. B. M. M. were asked to contribute, but could not for lack of funds. When I returned to India last autumn, I submitted the MSS. of the book to the Printing firm with whom Dr. Weitbrecht had been in communication. They, after examining the work, said it could not be printed for less than Rs. 1500/- for 500 copies. Rs. 900/- (£60) having been collected in England, there is still a sum of Rs. 600/- required, before the work can be put in hand. The price of the book will be Rs 3/- per copy; and I am writing to ask all who wish to possess it, to trust me so far as to send me as soon as possible the price of as many copies as they want, plus eight annas postage for each copy, and I will undertake D. V. to send them their copies whenever the book is ready. If any feel disposed to send more than the price of the books they want, I shall be most grateful, so that the needed sum may be collected as soon as possible. I shall require in each case the name and full address of the contributors with the number of copies wanted, so that no mistakes may arise afterwards.

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In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love
Teach me the wayward feet to stay
And guide them in the homeward way.

Teach me Thy patience! still with Thee
In closer, dearer company;
In work that keeps faith sweet and strong;
In trust that triumphs over wrong;

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live.

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